

Sam 7
2

*The present General Mourning reli-
giously improv'd :*

IN A
S E R M O N

Preach'd at

BLACK-FRYERS

On Occasion of the

D E A T H

Of the late

King *GEORGE.*

By *S. WRIGHT.*

*Publish'd at the Request of MANY that
heard it.*

L O N D O N :

Printed for E. MATTHEWS, at the *Bible* in *Pater-noster Row*,
and R. HETT, at the *Bible and Crown*, in the *Poultry* near
Cheapside, 1727. Price 4 d.



A
S E R M O N,

Occasion'd by the
General Mourning, &c.

ECCLESIASTES xii. 5.

*— Because Man goeth to his long Home,
and the Mourners go about the Streets.*

HOW solemn does it make an attentive Mind, to conceive of a whole Nation, by publick Order, clothed in Mourning Garments! Well would it be for us, if this general lamenting the Fall of a crowned Head, might excite as general a Mourning for all our Ingratitude and Provocations, both against God, and the Instruments of Salvation he hath raised up for us.

A King, that not many Years ago was *given* us in a Surprize, (for we were as those that dreamed) is now *removed* in a very sudden and surprizing manner too.

But so seasonably and mercifully did Al-

4 *A S E R M O N occasion'd*

mighty GOD order, both his first *landing* amongst us, and his last *leaving* us, that we have reason to adore infinite Goodness, as well as Sovereignty, in both Events.

He that *changeth the Times and the Seasons*, hath made our Mercies to abound in the time that *now is*, as well as in that which we must ever commemorate with Thankfulness about *thirteen Years* ago.

Nevertheless GOD expects from us, that we should mix serious and awful thoughts of *Eternity*, and the powers of the world to come, with all our rejoicings on account of present *temporal Blessings*.

How well would it become us, under these Signs of Death, and a Death that affects all Ranks and Degrees of People among us, to humble ourselves at the Foot of the dread Sovereign of Life and Death, who takes away and *none can hinder*?

Crowns themselves, with all the Treasures that belong to them, and all the Councils and wise Heads that attend them, and all the Guards and Weapons that surround them, cannot bribe or ward off the Arrests of Death. *Mangoeth to his long Home*, let his Wisdom, Power or Grandeur be what they will, *and the Mourners go about the Streets*.

by the General Mourning, &c. 5

This *twelfth Chapter* of *Ecclesiastes* contains a most elegant and affecting Description of old Age, with all the animal Decays and Disorders that attend it; and the growing disrelish that there is to the things of Sense, 'till at last the *Dust returns to the Earth as it was, and the Spirit goes to God that gave it.* ver. 7. This is called in the Words of the Text, *Man's going to his long Home.*

All the representations here given of Age and Death, are designed to promote the *remembering of our Creator* in the earlier and better days of Life: That is, to remember him so as to know our dependance upon him, to reconcile our Minds to his most holy and wise Government and Disposal of Things, and to yield our selves in all Obedience to the Divine Will.

If you will hear the *Conclusion of the whole History* of Man, both in his days of Vanity and his times of Trouble and Decay, it stands thus: *Fear God, and keep his Commandments, for this is the whole of Man.* ver. 13.

Such pious and instructive Thoughts as these stand connected with the *Mourners going about the Streets.*

6 A SERMON occasion'd

The Ministers of Religion are set up to be Monitors for God, upon every signal event of Providence, as well as in the stated Explications of his Word, and attending the Ordinances of his Worship. It cannot therefore, be thought unsuitable to the place where I now stand, to suggest some proper and serious Remarks on an *Event*, so commonly made the subject of Conversation, as that which occasions the present *general mourning*.

The *Mourners* spoken of in our Text, that went about among the *Jews*, were such as made a *Noise* in their Lamentations, and were more specially appointed to *weep* and *wail* over the dead. This is very plain from several Passages of Scripture. See *Jeremiah ix. 17. Matthew ix. 23, &c.*

But surely there is a Language in mourning *Habits* and Appearances, as well as in mourning Voices: And a Language that it becomes sinful dying Creatures to understand and lay to Heart.

I shall therefore improve this Subject as it may be suited to our own Times, and the manner of our *Mourners* going about the *Streets* upon the present general Order for its being so.

We

We may here consider,

I. The Occasion of mourning express'd in the Text : *Man goeth to his long Home.*

II. The fitness and propriety of the *Mourners going about the Streets* upon such an Occasion.

III. The *Use* we ought to make of this.

I. Let the occasion of mourning express'd in the Text be seriously considered by us ; namely, *that Man goeth to his long Home.*

The Scripture all along represents this World as a place of *Sojourning*, a Country where we are but *Strangers* and *Pilgrims* ; the World to which we are translated, at our departure hence, is called our *Home* ; and because of an *eternal Stay* there, without any more return to the Places that now know us on Earth, it is called our *long Home*. Thither we are all going, as swiftly as the stream of time can carry us. *Man goeth* indefinitely, without Distinction, and universally, without Exception. Some go gradually, by Age and natural Decays ; and some go suddenly and early, by Casualties and violent Distempers : Every Man goeth to the Home appointed for him.

I. This

8 A SERMON occasion'd

1. This may be considered with respect to the Body.

One and the same Abode is appointed for all Flesh. *They shall go down to the bars of the pit, when our rest together is in the dust^a.* There all ranks and orders of Men meet together, and sleep with Kings and Counsellors of the Earth^b. *I know that thou wilt bring me to death, and to the House appointed for all Living^c.*

This House, which is the Grave, may be called our long Home, because of our long abode there. It is very long, compared with the short time of our moving on the Surface of the Earth. The *Hebrew* Word here used, signifies an Age, or any long term of Years; and may therefore be very fitly applied to the *long sleep* of a human Body in the *Dust*, with all the Changes and Refinements through which it there passeth betwixt the time of its burial and the Resurrection day.

2. This Expression may be considered with respect to the State and Condition of the *departed Spirit*.

^a Job xvii. 16.

^b Job iii. 14, 19.

^c Job xxx. 23.

by the General Mourning, &c. 9

Every Soul that is taken away from this Earth hath its *own place*, or *mansion*, to which it is consigned in the World of Spirits. A place prepared for it, and a place for which it is preparing, by those Dispositions that it contracteth, and to which it prevailingly giveth up it self while in the Body.

If the Dispositions here contracted are prevailingly *Evil*, such is the place to which a Soul goes at Death; a place and state of Evil, both moral and penal. It is said of the voluptuous impenitent *rich Man*, that *after Death he lift up his Eyes in Hell, being in Torments*^d. This plainly refers to a known Declaration of God in his sacred Book of old; *The wicked shall be turned into Hell, and all the Nations that forget God*.

If on the other hand, a Soul departs hence with Qualities prevailingly *Good*, it is received thro' the mercy of God in JESUS CHRIST, to a good and happy place, far above the reach both of Sin and Sorrow. Christ told the penitent Malefactor, *To day thou shalt be with me in Paradise*^e. Poor Lazarus

^d Luke xvi. 23.

^e Luke xxiii. 43.

10 A S E R M O N occasion'd

had a place in *Abraham's* bosom, far off from the sad and sorrowful place in which the impious hard hearted *rich Man* was doom'd to lie. Each of those places are so distinctly fix'd, that an *unpassable Gulf* is betwixt them. *Luke* xvi. 23, 26.

Our Saviour still more fully and expressly declares, concerning all the Souls saved by him, that there are Mansions provided suitable to each of their Capacities and Attainments. He tells his Disciples that he went to another World to *prepare a place* for them: And this preparation is made in his *Father's House*, where there are *many Mansions*. *John*. xiv.

According to this different Lodgment of Souls, at their quitting these Bodies, such is their Home: And as they must eternally abide in those Places or Mansions to which they are suited, and which judgment or mercy hath prepared for them; so it may be said concerning each of them at Death, that they go to their *long Home*.

II. Let us next consider the *propriety or fitness* of the *Mourners going about the Streets* when *Man goeth to his long Home*.

by the General Mourning, &c. 11

This will appear highly proper and becoming on the following Accounts.

1. As a Body *falling into the Dust*, shews the appointed Lot of all that *still live* upon the Earth.

What Man is he that liveth and shall not see Death? shall he deliver his Soul [or Life] from the hand [or Power] of the Grave? No; whilst the death of *one* clothes us in Mourning, the death of *all* is our Expectation. Remember how *short my time* is, *wherefore hast thou made all Men in vain?* Justly might we expostulate thus with God, when we look to a whole race of Beings with such Capacities as ours, all vanishing away after a few Years shewing themselves upon this Earth, had we not another state of Existence before us to which this refers.

But sad is the Condition of most of us, that neither lay to heart the thoughts of Mortality, nor the views of Eternity, as we ought to do. I have heard of a *Writer* that set himself to prove *Men do not believe they shall die*. He argued this from the *vast Provisions* that some are laying in, without any regard to the certain Computations of the term of Life, or the manifold Hazards

to which it is expos'd: And then he argues from the *Pleasures* to which others are devoted, that their continual Mirth and Gaiety must prove them void of the apprehensions of *dying*. Others, by the Honours they pursue, the Houses they build, the Knowledge of every thing upon this Earth that they are grasping after, plainly shew that all their attention is to *this Life*. And indeed the little Concern which appears in any to *prepare* for Death, would make one conclude that hardly any believe there is such an awful change at hand.

We see very few making those Provisions to go to another World, that they would do were they to take a Journey to any foreign Country or Kingdom of this Earth.

The truth of the matter is this: No Man can be supposed so stupid, as to *renounce the Belief* that he shall die, but almost all Men *live* as if they had done so. Each of us putting that evil day far from our selves, we carry it in too many parts of Life, as if we thought our End, or the day of our Accounts would never come.

These *mourning Habits* should correct this Folly. While our Garb speaks us to be so many Creatures walking about a *Grave's* Mouth,

by the General Mourning, &c. 13

Mouth, we should think in how little a time we must one after another drop into it, and every Face in this Assembly be lost and turned to Dust.

When we now look upon our selves as deck'd with the Spoils of one *mighty* conquest Death has made, we should think how easie a conquest he will make of such unguarded Lives as ours, and how speedily his Stroke may reach us. By this *Livery* of Death, we shew our selves to be so many *Servants* or Subjects of that King of Terrors: And Subjects we are, that either willingly, or by Force, must yield to him.

Thus by *one Body* falling into the Dust, a general Mourning carries the *Shade* and *Gloom* over a whole Land; and to other Courts and distant Nations too; yea it hangs over our whole Nature.

2. The Mourners going about the Streets is very proper to put us in *mind of the first and continuing Cause both of Death and Sorrow*.

Why is the *Countenance* of Man *changed*, and he *sent away* from this Earth to be known no more? Why are such Scenes of Mourning and Sadness appointed to our whole

14 · A S E R M O N occasion'd

whole Race? The Reason is plainly this: *Sin entred into the World, and Death by Sin; so that Death passeth upon all Men, for that all have sinned.* Rom. v. 12.

By transgressing the Laws of our Maker, we have forfeited our Beings; and by every act of Disobedience, we stand exposed to a Dissolution.

When *Moses* is writing upon human Frailty and Mortality, he turns all our concern on that head, to an acknowledgment of, and sorrow for sin. *We are consumed by thine anger.—Thou hast set our Iniquities before thee, our secret Sins in the Light of thy Countenance.* Psal. xc.

Whatever publick Virtues there may be in any Man's Character, on account of which God may prolong a Life for the good of *Society*; yet the secret Disobedience which there is to God in every Man, and those departures from the Constitutions of Heaven to which all are liable, sooner or later bring Death.

Whilst therefore we see the *Mourners going about the Streets*, it would highly become us to go and mourn in *secret*, for those *secret Sins* which are working Death to the greatest and best of Men.

And

by the General Mourning. &c. 15

And so far as common Sins may produce one common Loss, so far we should mourn in *publick* also for our crying Abominations. Upon the death of a *Sovereign*, we may well take up those Words of the lamenting Prophet, *The Crown is fall'n from our Head, wo unto us that we have sinned.*

If any should think, there is little of the *evil of Sin* appears in such an Event as this, let them beware lest God should awaken their Attention by some Blow that shall come more home to them, and make Breaches upon them that shall never be made up. Let them look to the scenes of Sorrow and Affliction, that are the Lot of those who are most nearly concern'd in every death. So shall we learn to stand in awe of Him, who can vindicate his Laws and Constitutions, by striking dead all our *Comforts*, or by striking *us* dead in a Moment.

What Humility! and Repentings! and turning to God! should a Sense of our Frailty and Mortality produce. *Blessed are they that thus mourn; for they shall be comforted.* Matth. v.

There is, upon the Death of *one*, a most apparent Decency and Fitness, in thus extending our serious Thoughts and Concern

to what equally affects *All*; that is, lamenting the *Sad Cause* of Death to all Mankind.

3. The Mourners going about the Streets may be consider'd as a very fit thing, *on account of the Relation in which they stand to the dead, or the particular Knowledge they had of them.*

It becomes us to suit our selves to the Disposals of Providence, in the *Death* of those to whom we had special obligations, as well as in their lives. The several degrees of Relation and Duty, call for differing degrees of mourning.

When the Head of a Family is taken away, 'tis fit that all who belong'd to such a House should sit down in Sackcloth and Ashes.

When a publickly useful Man is call'd hence, the mourning may very fitly be like *St. Paul's* Friends at *Ephesus*, where *all wept sore, sorrowing most of all for the Words which he spake, that they should see his face no more.* Acts xx. 37, 38.

When an obliging Friend or generous Benefactor is removed, there is a Tribute of Tears due, and almost unavoidably paid to such a *Hearse*.

When a good KING dies, we may justly take

by the General Mourning, &c. 17

take examples from such Histories and Precedents as that of *Josiah*; concerning whom it is said, *all Judah and Jerusalem mourned for Josiah.* 2. Chron. xxxv. 24.

Particular Acquaintance, and special Affections, make it very mournful indeed, to take a *final leave*. Oh that cutting thought of Death, *a long home!* That going to a Place, never more to be seen or convers'd with on this Earth! How justly may this throw the Survivors into mourning, tho' at the same time they may be satisfied in the Repose and State of the dead.

4. When Man goeth to his long home, *Mourners* may very properly appear *about the Streets*, as *suiting themselves to the differing Characters of those that die*, whether good or bad.

There is a Decency in Mourning, and in expressions of sorrow, tho' *evil Men* are taken away, so far as the *Terrors* of the Almighty are hereby display'd and we are led to think of the dreadful Consequences of such Deaths. A Son dying in his Iniquity and Rebellion, made a pious Father cry out, *Would God I had died for thee, O Absalom my Son, my Son!* And the Victory

that Day was turned into mourning to all the People. That was indeed a mourning extremely amiss, and ill-timed in *Politicks*, as the History shews; but otherwise had much to justify it on the head of *Religion*.

So in the Death of Tyrants, and other ill Persons, tho' 'tis happy for the World to be rid of them, yet there is something beyond Expression awful, to think of their being struck dead in the midst of powerful Iniquity; and to think of their Sins still living and continuing upon Earth, to destroy others, after they themselves are dead and gone.

But, on the other hand, there is a much more visible and affecting Decorum in the *Mourners going about the Streets* for the Death of good Men. Because hereby there is a very great Loss to our World, where Goodness and Integrity are seldom to be met with. And because every great good Man that goes from hence, carries away so much of the *divine Presence*, as used to attend him in all his Actions and Converses.

The more eminently useful and beneficial any Man was, the more is there to justify publick and general Mournings.

The Character of the late KING GEORGE, for whom we are now clad in *Mourning*, does every way claim this Piece of Respect. A Character that has been drawn in *Miniature*, very movingly, by several Writers since the King's Death: And that cannot be drawn at *length*, without a large History, nor drawn truly and to the *Life*, without a most skilful, impartial, and diligent Historian. It would be a Blessing to our Age, upon the Loss of so valuable a Life, to have the *ruling Virtues* of his late Majesty, with all the Transactions of his important Reign, justly, and fairly, and fully set to view.

Then should we behold a Monarch form'd with true Greatness of Mind, without the Allays of Pride and Ambition. Furnish'd with extensive Knowledge both of Men and Things, and enrich'd with vast Experience in the Methods of Government, and all for the good and not the hurt of Mankind.

We should then see his quick and early Penetrations into the Designs of Politicians, and the Projects of Courts; yet never shewing any inward Alarm, Hurry or Commotion, nor taking any publick opposing Steps but upon publick and notorious Facts.

His Wisdom in Council would then shine brightly, let him be truly described in this careful deliberate weighing both Opinions and Actions.

His Temperance in the moderating his Passions, and regulating all his Expences, would shew him as great in the Province of ruling himself as in that of ruling others.

His unshaken Courage and Constancy in Measures once resolv'd upon, would every where give *strength* to his History, as they did to all his proceedings, and made his very NAME of so much weight in all negotiations.

His paternal Affection to and Concern for the good of his People, could not be read or told without the most pleasing Tenderness. How eminent were his Compassions to them that were their *own* Enemies! How steady a Kindness did he maintain for his Friends! And what general Goodness, and most winning Benevolence and Condescension, endear'd him to all that knew or attended his Person!

Suitable to this Character, let there be added an Account of all the wise and *great Things* that thro' the favour of Heaven were effected by this *best of Kings*, and we shall find almost *every Nation* confessing or producing something to speak his Praise. His

by the General Mourning, &c. 21

His charitable Regards to Protestants *divided*, with his healing Letters and Expedients, shew his princely Wisdom and christian Spirit in one place: His generous sympathy with Protestants *persecuted* and *distress'd*, spread his Fame in another place.

His Arts to *oblige* some Courts and Princes, and at the same time to *awe* and bear up against others, have rendered him famous, either in the esteem or dread of the Parties differently concern'd, throughout all *Europe*.

His skill in military Preparations, and his wise Orders given both to Fleets and Armies, carry the Glory of his Name and Government, not only to surrounding Kingdoms, but to the most *distant Regions* of the Earth.

His amazing Conduct in what was done first to *save*, and since to settle and bless the *British Nation*, will make a very large and fine Part of his History.

These Things illustrated in all their proper Facts, and drawn out in lively and proper Colours, must render a *universal Mourning* over this Land, one of the most decorous Things that ever was in the World.

III. Let us now consider the *Use* we ought

to

22 A S E R M O N occasion'd

to make of *this Subject*, and this *Occasion*.

If we do not attend to the *Works* of Providence, and to the mighty Things God is doing upon Earth, though the *Tabret and Vial are in our Feasts*, yet we may be near to some grievous Judgment that shall spoil all our Melody. God can easily make our Sorrows as spreading and universal as our Sins. He could soon cover our Faces with Blackness, and our Minds with Horror, that should turn an outward *Shew* and *Appearance* of Mourning into the greatest and saddest *Reality*.

There is Reason enough to put on a sorrowful Dress, when great and good Men, especially good Kings, are taken from this Earth: But if our mourning in these Cases be made *mere pageantry*, God can soon add to our Loss, and bring Calamities more nearly and pressingly upon us. That we may therefore make a wise and religious Use of what has been said, let us improve it in the following Manner.

I. We should take the present Opportunity to fix our Thoughts on this *awful Notion* of Death, namely its carrying *Man to his long home*.

by the General Mourning, &c. 23

We are here Tenants *at will*, our time short and uncertain; but the State we go to at death will be *everlasting*. Here we are Pilgrims and Travellers; There is our home. A home, from which we shall never return, and to which nothing can ever come that shall alter our Condition, whether it be happy or miserable.

- They that now know what it is to have a *pleasing* and *desirable home*, should make it their great Business to secure an everlasting Abode, that may be comfortable to them: Or else, when they are turn'd out of their present Possessions and Enjoyments, their Loss and their Misery will be greatly aggravated by looking back to the Home they have left. Like *Lot's Wife* looking back to *Sodom*, they will become everlasting Monuments of Folly and Desolation.

They that know what it is to have a *sorrowful uneasy Home*, should by that very circumstance be made more diligent to prepare for better Things in their *future Settlement*. They can now leave a House that is grievous to them, and divert their thoughts abroad; or they can call in some agreeable Friends, and by one means or other enlighten the Scene at home: But hereafter they will be chain'd

24 A SERMON occasion'd

chain'd down to the Place and Company where their miserable Lot is cast.

If Men would retire, and think till this Consideration hath its due Weight and Force, what changes would it produce both in their Cares and Conduct?

Our Home *now* is but like an *Inn*, if compar'd with our *long Home*. Therefore, here, the Conveniencies should not mightily transport us, nor the Inconveniencies greatly afflict us, because we are *going away* from them. But, hereafter, we go to a Home from which we can never *depart*, and in which our State will be beyond *Alteration*: The Miseries or Joys we enter into, will be perpetual and ever encreasing.

O that *long home*! What shall we do, if it be not a comfortable one? And what are we doing that we do not think more of it, and prepare more for it, when we know not but every time we *leave our Houses* we may go to our long home; or that a Summons may be sent us, when most at *ease in our Habitations*, to turn out and bid farewell to all.

2. This should make us extremely solicitous to have *that Home* our *best* and *happiest*, where our *longest abode* is to be.

What in all the World can make the pious
Instru-

by the General Mourning. &c. 25

Instructions of this *Chapter* where our text is acceptable to us, if such Considerations of our present and future Home will not do it?

Remember thy Creator in the Days of thy youth, since the evil Days of Age and Infirmities will certainly come if Life be spared; and the young must be called as well as the aged to their *long Home*, if your Life should suddenly be cut off. Don't give up your selves to *creature* Enjoyments, while the Worship and Laws of the great Creator are neglected; because his receiving, or rejecting you hereafter, will make your eternal Dwelling to be either a Heaven or a Hell to you.

Let us all learn to *fear God*, and *keep his Commandments*; considering the Reason which *Solomon* had, upon the view of Things here given us, to make this the *whole duty or concern of Man*.

Let us seriously bewail our having so long and so often *lost* our selves, either in the *Vanities*, or the *vexations* of this World: And let us fly to *JESUS CHRIST* by Faith, and Repentance, and earnest Prayer; and beg that he would *create us anew* for himself, and prepare us for his *own Home*; that *where he is, we may be also*, for ever to partake of his Blessedness and Glory.

3. When the Mourners go about for any particular *Death known to us*, it is a proper time to think of *those Circumstances*, that may render such a Death most *useful* and *instructive* to us.

A Life taken away in the midst of *Glory*, and earthly Greatness, should carry our Hearts above all the *Shews* of this World. It is commonly and easily said — *So passeth away the Glory of this World*; but to have Hearts rightly affected with that Saying, is, to get above this Region of Changes, and to long for that *House which is eternal in the Heavens*.

A King dying in *Peace*, notwithstanding Plots, and Rebellions, and threatening Wars, and continued Enmities of those that set themselves against Him, should encourage us to be *steady* and *resolute* in the way of our Duty, whatever Weapons may be held out at us, or Hands or Tongues may be lifted up against us.

A Death when pursuing the most extensively *useful* and *beneficial Schemes*, for the Tranquillity of the World, and the good of Mankind; should make us always look upon our selves but as *Instruments*, that God can either accomplish his Designs *with*, or *without*, as seems best to Him.

by the General Mourning, &c. 27

A Death upon a Journey, and in the way *from one Dominion to another*; should teach us to sit more loose both from what we *have*, and what we *hope for*, in this State of Uncertainties; and to refer our selves intirely, and constantly, to the Will of God.

A Death *sudden* and *unexpected*, should reach us both to be always *ready our selves*, and not to build too much upon the *Lives of others*. Whatever our *Hand finds to do*, we should do it *with our Might*; and see that all our Affairs be in as orderly, and well settled a Way, as we can possibly contrive.

These, and such like Things, we are pointed to, by *that Death* which now Occasions the *Mourners going about the Streets*.

4. We should be very thankful to God, that a Death solemnized by such *general Mourning*, has produced *no publick Calamities*, or miserable complainings in our Streets.

Had the late King died but a few Months *sooner*, while the Alarms for War were sounding, what Tumults and Disorders might we then have expected? And on the other Hand, had his Death been *lingring*, and delayed for any time *longer* after his first Seizure; how many Schemes might be formed to disturb our Peace, and embarrass our Affairs.

28 A SERMON occasion'd

But to leave a Kingdom in so good Order; and all Affairs abroad, in so quiet and hopeful a Situation; and to resign a Crown and Scepter *in haste*, to a Son ripe in Years, and every way fitted to build upon the noble Foundations laid for our Welfare and Happiness; what a *merciful Death* is this? O Prince of glorious and happy Memory, who hath *blest* us in his Death, as well as in his Life!

When we look to *another* World, all the awful Considerations of going to our *long Home* should abide with us: But when we look to *this* World, our Sorrows for a Life that is gone, all vanish, in the happy Beginnings of a NEW REIGN. The Throne shines with a Lustre unknown to later Years; and Grace and Goodness flow from it; to all that approach it. Every Look and Speech, and Declaration shews our Happiness. God grant that our own Follies, and Sins, may not disappoint our Hopes; and darken the Scene.

What false and trifling Tongue, or what mischievous Soul could ever suggest that I, or any of this Society, are *insensible* of our present Mercy? Our Prayers, our Praises, and our whole Behaviour testify the contrary.

by the General Mourning, &c. 29

It cannot be thought a KING and QUEEN, both born in the *very Tear* with my self, should be the less acceptable in this place, on account of their Age. And sure I am their *declared concern* for the Protestant Cause, and *adherence* to it, can no where give a stronger Pleasure than it does to those of our Principles and way of Worship.

The *Love* of our Religion Laws and Liberties, being a voice from the Throne, must needs fix the Love and Duty of every Heart here to King GEORGE II. His Justice, and Courage, and Prudence, and Faithfulness give abundant Security for his making good every *Declaration*, and *Promise*.

And whilst we consider him as accompanied with a QUEEN, so fit to be the Partner of His Honours, Cares and Joys, our Thoughts are carried with utmost Gratitude to Heaven, for thus making up a *single Loss* by a *double Blessing*: Yea, if we look to a numerous and illustrious Issue, we go on to rejoyce in a *Train of Blessings*.

All those who are now excluded Places of Profit and Honour, in Church and State, being concerned to preserve their Integrity and a good Conscience, rejoyce with a peculiar kind of Joy, in a Crown falling to the Lot of one, who had shewn to the World that
Religion

Religion and the *Rights of Conscience* were more in Her Esteem than a Crown it self.

Never was a Scene of Mourning more enlightned with Beams of Mercy and Goodness, than at present.

But still, these Ensigns of Death tell us that we ought not to place our *chief Trust* in *Man*, whose *Breath is in his Nostrils*; nor in the *Son of Man*, in whom as mortal, *there is no help or Salvation*. Psal. cxlvi. 2.

Lastly, we should improve this Occasion, by looking from *Palaces* and *Streets of Mourners* here, to the joyful *triumphant City*, and *Thrones above*.

It is a vast Allay to all the Splendour of an earthly Court, to think of its Monarch *dying*; and to see the Rooms that were gilded with Joy at his Appearance, now black and mourning, that he shall be seen and known there no more. In the Court above, where our Redeemer sits and reigns, there is no blackness or sorrow: For in his Presence there is every thing that may create and diffuse a *fullness of Joy*, and of his Dominion there is *no End*.

In earthly Kingdoms, a *Father* dies before the *Son* ascends the Throne: But in the heavenly Kingdom, the Father lives in all his

Perfec-

by the General Mourning. &c. 31

Perfection and power and Glory, while he saith also to the Son, *Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.*

Under that Administration there are no *Dangers*, and therefore no *Fears*: No Sins, or Miseries, or Death, and therefore no weeping Eyes or mournful Looks and Habits. In those Regions, it is perpetual Day: For *the Glory of God enlightens them, and the Lamb is the Light thereof. Rev. xxi. 23.* The meaning of which is, that Glory *uncreated*, and Glory *acquir'd*, both shine in the highest Degree.

In this World, crowned Heads are very few, in the World above, they are very numerous. *There, saith St. Paul, is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only but unto all them also, that love his Appearing. 2 Tim. iv. 8.*

There the Streets of the *heavenly City*, are fill'd with holy, and lovely, and grateful Inhabitants. There is not one Curse, or Hiss; not one sullen Look, or envious Heart. No Clamours, or Discords are known in the *Jerusalem* above: No Citizen there appears in Poverty, or Sicknes, or
in

32 A SERMON occasion'd, &c.

in any sorrowful Circumstance: But all are made rich, and immortal, and blessed.

Instead of mourning Garments, all are clothed in purest white, their Appearance being like the Light it self. Palms of Victory are put into their Hands, and Songs of Praise, and harmonious Acclamations arise from every part of that blissful City. *The Nations of them which are saved, shall walk in the Light of it, and the Kings of the Earth do bring their Glory and Honour into it.* Rev. xxi. 24.

Those Kings that leave their Glory here, and that *die like Men*, if they were good, shall resume a Glory infinitely beyond all that this Earth knows or can imagine.

Let who will ascend the tottering Seats of Grandeur here, it should be our Ambition to gain the everlasting Seats of Glory above. And when all saved Kings, and saved Nations, shall be gathered together, and the felicity of the Redeemed shall be complete, may you and I be found among that happy Number, through the Merits and Mediation of JESUS CHRIST: To whom be Glory and Praise, World without End.